Magazine of Majlis Ansarullah UK

ANSARUDDIN

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"If it was in my power, I would knock on the door of every house just like a beggar, in order to spread the true word of God so that the people may be saved from disbelief and atheistic tendencies, which is prevalent all over the world. If God were to teach me English, then I would go round and propagate His message even if it means that I may have to sacrifice my life in the process". (Malfoozat Vol. 3 page 291)

I advise the auxiliary organizations, Khuddam, Ansar and Lajna, to realize their responsibilities and be fully trustworthy. They should not merely expect full obedience from members of the Jamaat, but also should discharge their duties in the best possible manner. If our efforts are construed and resolute and if we activate the whole system with every possible effort, then this will propagate and enhance our preaching work many fold. There is a huge room for improvement in this regard (address Hazrat Khalifatul Masih V at Jalsa Salana, Bangladesh 6th Feburary 2011).

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بسم اللہ الرحمن الرحیم
In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN
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Content

Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ
لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad صلی اللہ علیہ وسلم is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Have you and your dependent family members participated in the blessed Tehrekat of Waqfe-jadeed and Tehrike-jadeed

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Editorial: Preaching in the way of Allah

As mentioned in the Holy Quran, Allah commands the Holy Prophet (pbuh), "O Messenger! Convey to the people what has been revealed to thee from thy Lord. (16:126) Apparently, it seems that God commanded the Holy Prophet (pbuh) only but that is not true. In a real sense it is a commandment for all the believers and Allah enjoins upon them to convey the message to all mankind. A study of the history of all the prophets as mentioned in the Holy Quran, makes it crystal clear that all the prophets devoted their entire life to preaching and calling mankind towards their Lord and ultimately were triumphant in their mission.

The Holy Prophet (pbuh) and his devoted companions spent the whole of their lives preaching, not only to common people but even to the mighty kings of his time and invited them to accept Islam. We observe the same practice in the holy life of the Promised Messiah who followed in the footsteps of his Holy Master, Muhammad (pbuh) and he dedicated his entire life to preaching. His voluminous works and travels are witness to the fact that he called everyone to Islam. He manifested the same zeal and burning desire for preaching that we witness in the life of the Holy Prophet (pbuh). The Promised Messiah wrote to the ruler of the mighty kingdom to accept Islam. It becomes absolutely clear from the following statement the anguish the Promised Messiah had for preaching: "If it was in my power, I would knock on the door of every house just like a beggar, in order to spread the true word of God so that the people may be saved from disbelief and atheistic tendencies, which is prevalent all over the world. If God were to teach me English, then I would go round and propagate His message even if it means that I may have to sacrifice my life in the process". *(Malfoozat Vol. 3 page 291)*

The sole purpose of the creation of the Jamaat Ahmadiyya is the renaissance of Islam. As Ahmadis, it becomes mandatory for us to follow in the footsteps of our Master, the Holy Prophet of Islam (pbuh) and his devoted spiritual son to engage ourselves in preaching. We should always remember that preaching is extremely essential for our survival. There is no doubt that the Promised Messiah (as) proclaimed that he was sent to sow the seed and that the seed has been sown and it will flourish now and none will be able to stop its growth and prosperity. There is not an iota of doubt that Allah gave him a promise that He would spread his message to the corners of the earth. These promises by God enhance our responsibility as Ansarullah and it becomes essential for us to analyse ourselves and renew our efforts. We must remember that those who forgo preaching slowly are reduced in numbers and lose their abilities and strength. We ought to consider all the internal and external factors to devote ourselves to our preaching work. We are left with no option except to work with great zeal to spread the message of Islam so as to establish its dominance over all the religions of the world and bring mankind to the threshold of Our Master, Holy Prophet (pbuh).

We need to endeavour seriously and remove any shortcomings and always remember that it is obligatory for all of us to enhance our preaching activities. Hadhrat Khalifatul Masih the IV(aba) once admonished the Jamaat: 'O ye servants of Muhammad (pbuh)! O ye inebriated with love for Islam! Everyone of you is a preacher and answerable before your God, irrespective of what you are, and what your duties are. You may be living in any part of the world, may belong to any nation, your prime duty is to call the whole world towards Muhammad (pbuh) so that you may convert their darknes into light and grant them a new lease of life. May Allah make it happen like this, Ameen.'

(Friday sermon 25th Feb.1983)

بسم الله الرحمن الرحيم

Dars-ul Qur'an

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿١٢٥﴾ Al Nahal126:16

Translation:

Call unto the way of thy Lord with wisdom and godly exhortation and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way: and He knows those who are rightly guided.

The word translated as wisdom in the text among other things means, (1) knowledge or science; (2) equity or justice; (3) forbearance or clemency; (4) firmness; (5) any saying or discourse conforming or agreeable to truth and in accordance with the exigencies of the occasion; (6) gift of prophecy; and (7) what prevents or restrains from ignorant behaviour (Aqrab & Lane).

The word may be used in all these senses in the verse under comment. Taking it in the sense of "knowledge" or "science", the verse would mean that Muslims should invite others to Islam by arguments based on knowledge and reason and should not confine themselves merely to making appeals to sentiments and emotions. Using it in the sense of "equity" or "justice", the injunction embodied would be that, when arguing with the followers of other Faiths, Muslim preachers and missionaries should not bring forward such objections against those Faiths as can be advanced against Islam itself for such a course is not only inconsistent with justice, but is also unsound. If Hikma be understood to mean "forbearance" or "clemency", the verse would mean that Muslims should explain the beauties of their religion with patience. Taking the word in the sense of "a saying of discourse conforming or agreeable to the truth, and in accordance with the exigencies of the occasion", the verse would mean, that while inviting other people to Islam Muslims should not say anything which is not true and is not in accordance with facts, for if they resorted to falsehood while preaching truth they would be ruining their own souls in order to save those of others. Moreover, their discourse should be comfortable to the exigencies of the occasion and should not wound other people's susceptibilities. Taking the word in the sense of "gift of prophecy", the verse would mean that Muslims should invite men to Islam by using arguments contained in the Quran and not arguments which are the creation of their own fancy. Lastly, taking the word in the sense of "what restrains from ignorant behavior" the verse would mean that the talk of Muslims should not be beyond the comprehension of those to whom the appeal is made. They should say things which may help to resolve the doubts of others and not display or demonstrate their own talents and learning.

The words, "goodly exhortation" means "a discourse which softens the hearts of the hearers and makes a deep impression on them." Thus the Quran exhorts its followers not to content themselves with mere cold and dry reasoning but to reinforce and support philosophical dissertations with an appeal to sentiments. This appeal, however, should be "goodly exhortation" i.e., it should be based on pure truth and there should be no prevarication or tampering with facts.

The words, and argue with them in a way that is best, mean that while arguing we should make the most solid and unassailable argument we possess as the pivot round which all other arguments should revolve and which they should support.

The expression, Thy Lord best knows those who have strayed from . . . who are rightly-guided, contains a word of encouragement and good cheer for the Muslim evangelist. He is told that if in spite of his best efforts he finds that his preaching has not had the desired effect, he should not get discouraged and think that his preaching was defective, but should continue his noble work without slackening, leaving the result to God, because He alone knows who is deserving and destined to be guided to the right path.

As Islam was to spread abroad and was to be preached to the people who claimed to possess revealed Scriptures, Muslims have been told in this verse that a much more difficult task lay ahead of them. While dealing with idolaters it was easy enough to refute idolatry, but in the case of "the People of the Book" the excellence and superiority of Islamic teaching will have to be proved regarding details and auxiliary matters also. Hence the admonition given above.

Dars-ul Hadith

Ibn Mas'ud relates that the Holy Prophet said: Everyone of you gets ready for his birth in the womb of his mother in the condition of a sperm-drop for forty days and then as a clot for forty days and then as a lump of flesh for forty days and then an angel is sent who breathes the soul into it and is commanded to record four things about it: its provision, its term of life, its conduct and whether it will be unfortunate or fortunate. Then by Him beside Whom there is none worthy of worship one of you behaves like the dwellers of Paradise till there is left between him and it but the space of a hand and then that which is recorded overtakes him and he begins to behave like the denizens of the Fire and eventually enters it. On the other hand, one of you behaves like the denizens of the Fire till there is left between him and it only the space of a hand then what is recorded overtakes him and he begins to behave like the dwellers of Paradise and eventually enters it *(Bokhari and Muslim)*.

Ibn Mas'ud relates that the Holy Prophet said: On the Day of Judgment hell will be brought and it will have seventy thousand bridles, each bridle being pulled by seventy thousand angels *(Muslim)*.

Nu'man ibn Bashir relates that he heard the Holy Prophet say that the least tormented of the denizens of the Fire will be a person who will have two brands of fire under his feet whereby his brain will be on the boil. He win imagine himself the worst tormented person and yet he will be the least tormented of them *(Bokhari and Muslim)*.

Samurah ibn Jundub relates that the Holy Prophet said: Some wfll be caught in the Fire up to their ankles, some up to their knees, some up to their waists and some up to their necks *(Muslim)*.

Ibn Umar relates that the Holy Prophet said: Mankind will face the Lord of the worlds while some of them will be sunk in their perspiration up to the middle of their ears *(Bokhari and Muslim)*.

Miqdad relates that he heard the Holy Prophet say: On the Day of Judgment the sun will be as close to people as if it were only a mile away from them, and people will perspire according to the quality of their deeds. The perspiration of some will rise to their ankles, of others to their knees, of others to their waists and some will be bridled by their perspiration. The Holy Prophet pointed to his mouth by way of illustration *(Muslim)*.

Abu Hurairah relates that the Holy Prophet said: People will perspire so much on the Day of Judgment that the earth will be soaked with it to a depth of seventy yards and people will be bridled with it after it has come up to their ears *(Bokhari and Muslim)*.

Abu Hurairah relates: We were with the Holy Prophet when he heard the sound of something heavy falling, and he asked us: Do you know what that was? We said: Allah and His Messenger know best. He said: This was a stone that had been thrown into hell seventy years before; it kept falling into it up to this moment. It has now reached its bottom and you have heard the sound of its touching bottom *(Muslim)*.

Abu Dharr relates.that the Holy Prophet said: I see that which you do not. The heaven creaks and is justified in doing so. There is not in it a hand's breadth of space but is occupied by an angel whose forehead is in prostration before Allah. If you knew what I know you would laugh little and weep much, you would not enjoy consorting with your wives and you would issue forth into the streets and open spaces seeking shelter with Allah *(Tirmidhi)*.

Writings of the Promised Messiah عليه السلام



Poem in Remembrance of the Holy Prophet

Al-Qasidah—An Ode in Praise of the Holy Prophet SA (Arabic Poem)

O fountainhead of Divine grace and knowledge! All creation flocks towards you like the thirsty.

O ocean of the grace of the Generous Benefactor! Multitudes throng towards you holding empty cups.

0 sun of the kingdom of beauty and grace! You have illumined the face of deserts and dwellings alike.

A nation had the honour to behold you and another
heard Of this full moon that has enchanted me.
They shed tears in remembrance of your beauty; And the pangs of separation from you make them cry.
1 find hearts throbbing wildly;
And tears streaming from the eyes.

O ye who in his light and radiance is like the sun and
the moon; And has illumined the day with his light.

O full moon of ours, O the sign of our Gracious Lord! O the most guided of all guides, and the bravest of all the brave.

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Essence of Islam—1

I perceive in your bright face
A quality far superior to human qualities.
He is genial, gracious, bounteous, lover of righteousness; Generous, and one who has excelled all the youth.
He surpasses all creation in his perfection and beauty; In his glory, and his pleasant nature.
No doubt, Muhammad is the best of creation; He is the elect of the elect and chief of chiefs.
All excellence attained perfection in his person;
The bounties of every age reached their climax in him.
1 call Allah to witness that Muhammad is His vicegerent; Through him alone access is possible to the Divine
court.
He is the pride of every pious and holy person; lim does the spiritual army take pride.
is superior to all those who attained nearness to Allah in earlier times; (the criterion of excellence is virtue, not time.
light drizzle often precedes rain;
it there is a world of difference between the two.
He is the one and only archer whose arrows never miss the target; He is the master archer whose arrows hit the target and
kill the Satan.
He is like a heavenly garden: I see his fruits; Whose bunches have been lowered towards my heart.
I found him an ocean of verities and guidance: Full of lustre like a pearl.
Verily 'Isa—Jesus—quietly breathed his last, but our

Instructions of

Hazrat Khalifatul Masih V أیدہ اللہ تعالیٰ بنصرہ العزیز

"There should be a Jama'at (community) amongst you who invite towards goodness, teach good things, forbid evil and they are those who will prosper. That includes people of different categories in Ansarullah. Every category should assess itself. Those who think that they are 65 years old, have retired and cannot do anything, should not be debarred from participating in good deeds. They should involve themselves in the services of the Jama'at, to teach others to do good. They should first start with their own families, their own environment, their relations. They should talk to them about the various aspects of reformation and purity. Admonish them to carry out good deeds, cooperate with the Jama'at and associate with everyone with sincerity. Some unnecessarily hold resentment and grudge against the administration of the Jama'at or the office bearers; Try to get rid of such feelings so that all, young and old, can take part in the Jama'at activities. Some give the excuse that they cannot take part in preaching because they do not know the language. They should know that we have prepared cassettes, DVDs and MTA provides contact access to all. I have been telling Ansarullah to go to Old People's homes and sit with them. There are many who do not know the language but the old are fond of talking, and sitting with them will improve their competence in the speaking, and also a little bit of the message will be conversed to them as well. The Holy Prophet (saw) used to convey the message even to the one who was on the death bed with a longing that he accepts Islam before his last breath, that he proclaims the unity of Allah the Exalted and announces that the Holy Prophet (saw) is the Messenger of Allah, to ensure the good in the life to come. So, there is need to create the anxiety, the example of which was set before us by the Holy Prophet (saw).

At this age, when we are gradually growing older and in a sense our ages are decreasing, we need to pay attention to this that as far as we can and should try to save the world by accelerating our effort in the field of tabligh (preaching). We should accelerate our pace in the field of tarbiyyat (training). Allah the Exalted says, "And it is they who will prosper" (2:6).

That is, if you will carry out these tasks, you will be rewarded, that is, you will prosper; you will accomplish the purpose of your life. Those who attain the purpose of life, they receive the pleasure of Allah, provided that the purpose of their life is the one that has been

enjoined by Allah. The purpose of our creation is worship and the elevation of His name, the service of His creation and conveying His message. So, when Allah says, Proclaim, 'We are the helpers of Allah,' and then he says, 'who are My helpers?' And your response, 'We are the helpers of Allah, the Exalted', then Allah says, you are sure to prosper. So every one of us should pledge that we shall continue to look for this path of prosperity and tread on those paths. Allah the Exalted told those disciples that, "I shall make you prosperous." Secondly, Allah told them, "Allah bears thou witness that we are obedient" (The Holy Quran 3:53).

That is, be witness that we are obedient. Today, each one of us should announce that all that we have heard we accept with complete submission and with absolute obedience. We proclaim to be the Ansar of Allah the Exalted. Show to the world, the examples of obedience, the examples of sincerity, examples of being ever prepared for every sacrifice for the sake of Khilafat, set splendid examples in preaching, establish more impressive examples of tarbiyyat in your homes than ever before. Be those who pay more attention to prayers, and worship than before. These are the things which if you will institute in your lives following the commands of Allah, you will be the recipients of Allah's pleasure. Then, God willing, you will witness the scenes of Allah's succour every moment. By proclaiming to be Ansarullah, you will not be helping, you will also be observing the scenes of support and guidance of Allah the Exalted; successes will kiss your feet.

Those who proclaim to be Ansarullah, their words and efforts were not just limited to the pronouncement of being Ansarullah, and that ended the matter. It was, in fact, a scene of Allah's succour because where Allah made this declaration, He also said, "Then we aided those who believed against their enemy and they became predominant" (61:15). That is, we helped those people who believed against their enemies, and they became victorious. So, on the one hand, Allah the Exalted declared that He and His Messenger will overcome testifying that victory is, Allah willing, assured.

The Promised Messiah (as) received this revelation several times. There is absolutely no doubt at all that one day Ahmadiyyat will be victorious over the entire world. On the other hand, the support of Allah the Exalted for the helpers and their victory explained that just as Allah has stated that those who believe and Allah helped them against their enemies and they overcame, in the same way, when Allah helps the honest and the righteous, they become victorious. As I was explaining that if we remain sincere in our belief, watchful over our condition, then each one of us in the Jama'at will witness the scenes of Allah's succour.

(Extract from Final Address to Ansarullah Ijtema UK, Octuber 2008)

Revival Of Religion

Text of an address delivered by
Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV,

Sydney, Australia

I address you today on the Islamic Philosophy of the revival of religions. Religions are always revived through Divine intervention. A reformer is sent by Allah the Almighty to turn the people away from materialism and return them to their Creator. Such a reformer invariably calls for immense sacrifices in the name of God. He invites people to toil and sweat; to persevere and be patient, and informs them that those who seek to live must be prepared to part with their lives. He prepares them for a long and painful struggle against blind opposition and persecution at the hands of those whom they love and endeavour to save. .Indeed this is the only real and eternal philosophy of religious revival: every philosophy opposed to it is mere fantasy. I must mention though that all sects of Islam are not in unison on this subject. A large number of Muslims believe that a fundamental change has come about in the form of religious revival. The Ahmadiyya Muslim Community, on the other hand, believes that this historical process is constant and unchanged. Lest the difference of opinion amongst Muslims create a wrong impression, I deem it necessary to enumerate those shared fundamental beliefs which bind all the Muslims together, whatever denomination they belong to.

Every Muslim, regardless of sect, believes in the oneness of God and in the prophethood of the Holy Prophet Muhammad (upon whom be peace and blessings). Every Muslim believes that Islam is the ultimate religion for the salvation of mankind. All Muslims believe that Islam will continue to fulfill all of man's spiritual needs till the Day of Judgement. All Muslims believe that the Law revealed through the Holy Prophet Muhammad is unchangeable and that the Ouran is incorruptible and unalterable to the extent even of an iota or a dot. Muslims of all shades of thought believe that the edicts of the Holy Prophet Muhammad have validity and authority till the end of mankind. Muslims of every sect believe that it is only through a bond with the Holy Prophet Muhammad that the light of eternal truth may be perceived. These basic points of creed are shared by all Muslims without exception.

With so much in common, there still remains the fundamental difference which sets the Ahmadiyya Muslim Community apart from other Muslims-the difference on the issue of revival of Islam. All other differences emanate from this main issue.

How is the resurgence of Islam to come about? How is a new life and new vigour to be infused into it? Like the Ahmadiyya Community, all other Muslims, too, profess that the answer lies in the promised advent of Christ, Son of Mary, and in the appearance of the promised Imam Mahdi (the reformer appointed by God who would be divinely guided). This point of apparent concord when interpreted, actually generates two diametrically opposed views.

The Ahmadiyya Muslim Community regards the prophecy of the advent of Christ as a figure of speech. It believes that the prophecies regarding the Imam Mahdi are also allegorical. We believe that the truly glorious import of these prophecies cannot be under- stood if they are taken at their face value. In complete contrast to this, the other sects of Islam insist on a literal fulfillment of these prophecies. This is the fundamental difference that distinguishes- and sets apart-the Ahmadiyya Community from other sects.

A Background to the Prophesies

The prevailing decline of the Muslims and their internecine strife are matters of which the Holy Prophet Muhammad was not uninformed. Through divine revelation, he prophesied fourteen hundred years ago that Muslims would

split into seventy two sects. He described the pitiable plight of the Muslims in such detail as if a view of our era had been unfolded before his very eyes. The Prophet's Traditions contain a graphic description of our times. He said, "Islam will have nothing left of it except its name. Mosques, though full of worshippers will be devoid of guidance. Their religious scholars will be the worst creation under the canopy of Heaven." However, along with these terrible portents, he also gave glorious tidings. He said that inspite of this dire distress, the Islamic nation would not perish:

'How can my followers be destroyed when I am at their beginning and Jesus, Son of Mary, at their end." (Masnad Ahmad: Kanzal Aamal Vol. 7, p. 203)

Then he said: "How will you be when Mary's Son will descend among you; and he will be your guide from amongst you?" (Bukhari: Book of Prophets)

And he repeated the news in these words:

"I swear by Him Who has my life in His hand that the Son of Mary will indeed descend among you, and he will arbitrate with justice." (Bukhari: Book of Prophets)

The Holy Prophet also gave tidings of a great Imam-Imam Mahdi -who would appear alongwith Jesus, Son of Mary.

So, the Ahmadiyya Community is at one with the other Muslim sects in believing that the resuscitation of Islam and its global triumph are linked with the advent of Christ and the appearance of the Imam Mahdi. However, it differs from the rest in the interpretation of these prophecies. It insists that the prophecies be seen in the light of the divine law revealed in action and in consonance with the history of the earlier prophets. The other Muslim sects, on the contrary, assert that the prophecies have no inner, deeper mess- age and adhere to their literal sense.

Non-Ahmadi Muslims' Concept

In all fairness to our opponents, I shall now endeavour to elucidate the view point of our opponents who equate Islam's renaissance with its economic and political dominance. There is perhaps an explanation for it. Lust for power and greed for gold have traditionally dominated human strife. The acme of national revival therefore would mean political and economic ascendency. Divine favour would, according to them, fittingly manifest itself to bring about this result. This more or less, i~ the view held by many, concerning the revival of Islam. According to this belief, the advent of the Messiah will herald the era of Islam's political conquests while the appearance of the Imam Mahdi will bring about their economic dominance.

First, I shall outline their concept of the Messiah's advent. They believe that the very Jesus, Son of Mary, whom the Ouran declares a prophet of the Israelites, will descend bodily from the sky. He will immediately set out with sword in hand and hack to death all enemies of Islam! His global sweep shall have three grand objective;. The first objective will be the destruction of the Cross. Not figuratively, but literally! He will set about destroying the symbol of Christian faith with such vigour that not a trace shall be left of it. There will not remain a single Cross to be seen-in Church or home or around any neck.

According to them, his next important task will be the extermination of swine of every variety-domestic as well as wild! So, the followers of the Cross will then be left with neither a Cross for prayer nor a pig for dinner. Thus, Christ will deprive the Christians of the articles not only of their spiritual sustenance but also of their physical nourishment.

The third task for the Messiah will be the killing of "Dajjal" the Antichrist. Now who is this Antichrist? According to Traditions, if taken literally, as some would have it, he will be a one-eyed Colossus who will come riding an ass of extraordinary proportions. He will be so tall that his head will stand higher than the clouds. All prophets have warned their followers against the evil of this Antichrist. Now, while the Antichrist is busy ravaging the earth the Messiah will descend from the heavens. He will engage the Antichrist in battle near Damascus and slay him. He will then conquer the entire world. Having done this, he will hand over its governance to the Muslims.

This, in sum, is their philosophy of the Muslims' political resurgence and ascendancy. It absolves the Muslims totally from waging any political struggle whatsoever. Now, those who are basking in the assurance that they will inherit the earth

without moving a muscle can see no possible reason to concern themselves with political thought and action. They live in blissful oblivion of their decay and degradation. For, everything else apart, they know most assuredly that the happy hour is not far when a divine being will descend from the heavens and unleash a campaign of conquests. He will slay the swine. He will wreck the Cross. He will subjugate all Powers of the East and the West. Then, he will beckon to the waiting Muslim masses and say, "Come hither, ye soldiers of God; come here, O virtuous ones! Come and take this sceptre of the kingdom of the earth." This is the bellicose view of Muslim renaissance which the Ahmadi Muslims find abhorrent. They simply cannot subscribe to it in its crude literalism.

Next comes the non-Ahmadi Muslims' concept of the economic resurgence of Islam. The scholars of the other sects hold the view that the remedy of the economic plight of the Muslims lay not in struggle and sacrifice but in the appearance of the Imam Mahdi. This Imam Mahdi will be a contemporary of the Messiah. His most important act on arrival will be the distribution of limitless largess among the Muslims of the world. His bounty will be boundless; his generosity will defy description. This overwhelming wealth will far exceed the Muslim's capacity to garner it. Thus will come to an end all lust for goods and greed for gold. This is the panacea, as conceived by some, for the economic ills of the world of Islam. According to this belief, the appearance of Imam Mahdi is in itself the answer to the economic misery of Muslims. There is no need for sweat, tears and toil. There is no necessity to explore the earth's treasures, to peep into the heart of the atom and to seek out the secrets of space. Neither effort nor industry, nor inventiveness or application is needed. All that is needed is the arrival of the Mahdi. Again we differ and again we the Ahmadi Muslims find this concept childish, crude and unacceptable.

The Correct Interpretation According to Ahmadi Muslims

Although the Ahmadiyya Muslim Community does not in any way reject the prophecies concerning the descent of the Messiah and the appearance of the Mahdi, it does emphasise that to put a literal meaning on them is the height of naivette and ignorance. We believe that it is as a result of not grasping fully the exalted station of the Holy Prophet that such a serious error is made in understanding his deep and philosophical message. Men of insight and wisdom often use parables and allegories to outline subjects of such great import but the superficial eye cannot perceive their meaning.

The Ahmadi Muslims believe that the whole range of subjects covering the Messiah, the Antichrist and his ass is allegorical. The Messiah, therefore, is not that earlier prophet who was sent among the Isrealites. The Ahmadis believe that Jesus Christ died a natural death after surviving the torture of the Cross. The Messiah of the prophecy was in fact to be a new person who was to be born amongst the followers of the Holy Prophet Muhammad. Because of some characteristics and qualities he was to share with Jesus, he would be given the title of "Messiah, Son of Mary" in much the same way as a great dramatist is called Shakespeare. The reference to the Cross, too. is a simile. The Messiah will not literally go around wrecking crosses: he will defeat the Christian faith with strong reasoning and powerful arguments.

The destruction of the Cross, therefore, stands for the ideological rout of Christianity. Similarly, the word 'swine' is not to be taken in the literal sense. It connotes the cultural filth of the western world which turns men into beastly beings. The word swine stands for the so called sexual anarchy sweeping across America and Europe. It stands for the disgusting debauchery whichclaims even innocent children as its victims. The Traditions most assuredly did not convey that the Messiah would hunt down herds of wild boar or domesticated pigs. This would be a strange image of a prophet of God. It would rather remind one of Ajax, a hero from Greek mythology, who cut to pieces herds of cattle and flocks of sheep in the mad belief that they were the Greek army's chieftains!

The Antichrist, too, like the Messiah, the Cross and the Swine is symbolic. He symbolises a great and powerful nation which rules not only the earth but also space. The Cross and the Swine are in fact symbols pertaining to this nation. The Traditions say that the Antichrist's right eye will be sightless but his left eye will be large and bright. This is a symbolic description of the fact that though this nation would be devoid of

spiritual light yet its material insight and therefore material attainments, would be great.

Lastly, the Ahmadi Muslims consider the Antichrist's ass to be a symbol too- a symbol that was used to describe the means of transportation of the days to come. All the features describing this ass are without exception identifiable with the fuel-powered vehicles invented by the West. Consider the salient features of the ass-as described in the traditions-it will eat fire, it will travel over land, over sea and above the air; its speed will be so great that it will cover a journey of months within the space of a few hours; the passengers will travel not on its back but in its belly which would be lit up; it will announce its departure and ask passengers to take their seats. The fulfillment of these things with such wondrous exactness is a glorious testimony of the truth of the Holy Prophet Muhammad, peace be on him.

According to Ahmadi Muslims, the prophecies relating to the advent of the Imam Mahdi are also symbolic. The wealth he will distribute amongst Muslims is the wealth of spiritual knowledge and wisdom, and not worldly wealth. The refusal of some to accept it further indicates what kind of wealth it was to be; for man is never satiated with material wealth: it is only the spiritual treasures that he spurns.

Thus Ahmadiyyat rejects the philosophy of Islamic renaissance as explained above and propagated by the other sects of Islam. It holds that this philosophy is at variance with the real intent of the Ouranic teachings, at variance with the history of the prophets and most of all at variance with the demonstrated actions of the Holy Prophet Muhammad, peace be upon him. Ahmadiyyat shuns this ideological opiate which lulls nations into inaction and leads them into the world of make-bel ieve and fantasy.

Ahmadiyya Philosophy of Revival of Religion

This philosophy is no different from the one that is the common heritage of all religions. This is the only philosophy which history supports. Although the Scriptures and the legends mention many who ascended to the heavens, there is not one instance or account, since Adam, of the bodily return of anyone of them to earth.

So, regardless of the difference in the manner of the professed ascent ro the heavens by some, there is none who is reported to have returned to earth after a long disappearance. Reformers have always appeared from the ordinary stock of human beings and have always been rejected and scorned by man. No ceremonial arches are ever erected to welcome them. No garlands are offered. No lamps are lighted in joyous illumination. On the contrary, those who came in the name of God were persecuted for committing this 'crime'. Their paths were strewn with thorns. Dust was heaped on their heads and stones were thrown at them. They were crowned with the crown of thorns. Every conceivable torture was inflicted on them. You see them now, returning from the town of Taif bathed in blood from head to foot. You see them again, in the battlefield of Ohad, half-dead from their wounds, buried under the bodies of those who laid their lives for them.

You will find their followers suffering a similar fate. Every conceivable torment is practised on them. They are dragged by their feet through rough alley-ways. They are made to lie on burning sands under a sizzling 3Un. They are thrown on live coals and held there till the embers die down.

They are thrown out of their homes. They are driven into exile. They are threatened with starvation. They are put to the sword. The husbands are taken from the wives and the wives from the husbands. Parents are deprived of their children. Every right that life bestows is denied to them. They are neither allowed to pray nor to build mosques. They are deprived of the right to announce their faith. They are not even permitted to name their own creed.

Thus is man granted a new spiritual life. This is the path that leads to the revival of religion. This is the phenonmenon that we see at work in the life of the Holy Prophet Muhammad (Peace be upon him) and in the life of every prophet before him. It is by treading this perilous path that the prophets have ever revived their nations. This is the philosophy of the revival of religions since the days of Adam to the days of the Holy Prophet (Peace be upon him). When such is the case, how can we then accept that the Almighty has decided to change this inviolable and time-honoured practice? How can we then accept that the Muslims will inherit the earth without shedding a drop of their blood and without making a stroke of effort? How c[illegible] we believe that they will

succeed without treading the path of sacrifice? It did not happen before. It will not happen again. The Promised Messiah, the Holy Founder of the Ahmadiyya Muslim Community. affirms this eternal and everlasting truth when he warns the nation thus:

"There has not been a Prophet who was not laughed at. So it was to be that people laugh at the Promised Messiah.

The Almighty says:

Alas for My servants, there comes not a Messenger to them but they mock at him'. (Holy Quran 36 :31)

So it is a sign from God that every prophet is mocked. Now, who can mock a person who physically descends from the heavens in the company of angels amidst a waiting crowd? The wise, therefore, can see that the bodily descent of the Promised Messiah from .heaven is false belief. Remember! no one will descend from the sky. All those who oppose me and are now alive will die and not one from amongst them will see Jesus, Son of Mary, descend from heaven. Then their children and their children's children, too, will die, and Mary's Son will still not have descended. Then will God fill their hearts with fear that the days of the ascendancy of the Cross are ~ne and yet Jesus, Son of Mary, has not come down from the heavens. The wise will then tire of this belief. And before three centuries have passed from this day. Muslims and Chris- tians alike will discard this false creed in disgust and despair. Their shall be only one religion in the world and only one Guide. I have come but to sow the seed. This seed has been sown at my hand. It will now grow and bear fruit and there is no power on earth that can harm it." (Tazkarat-ul-Shahdatain, p. 64-65)

Every fair minded person can see from this comparison that the Ahmadiyya view-point is based on the history of religions while the philosophy of its opponents is mythical and contradicts the history of religious revival. We learn from history that everyone appointed by God was faced with a storm of opposition. All prophets came with the message of truth and eternal life but were opposed by those who preferred falsehood to truth, and spiritual death to spiritual life. This indeed is the process of the birth of religions. When impurities and corruption crept into religions, their rebirth also took the same course. The reformers sent by God also suffered as the prophets had suffered. Whenever the Almighty chose to revive a nation spiritually, it split into two groups-those who saw the truth and those who opposed it. And neither group ever changed its demonstrated attitude. The Holy Ouran describes this oft repeated cycle in a most effective and moving manner. A study of the Ouran shows that:

a. Religions are born and revived through divinely appointed reformers. Never have the scholars ever reformed a religion throug'l conferences and consultations.

b. The divinely appointed reformers are invariably rejected by their people and treated with arrogance and disdain.

c. Such reformers are always opposed by violence. They are accused of corrupting the religion of their forefathers. They are branded heretics and held guilty of apostasy.

d. The creed professed by the opponents prescribes death or banishment as the punishment for apostasy. The reformers are offered a choice of either a return to the fold or exile, failing which they are threatened with death.

e. The reformers never advocate violence. Their followers demonstrate steadfastness of such a high degree that they would rather be exiled or killed than recant.

f. The reformers do not entice people with promises of power and high office: they dispel worldly ambition. They do not lure people with wealth; they inculcate the spirit of sacrifice. The rich who believe consider it their good fortune to give their all in the service of God; the mighty shrug off the trappings of power. It is then that divine providence adjudges them fit to take over temporal power.

This is the process of religious revival of nations that the Ouran and the Scriptures reveal. All prophets-from Adam to the Holy Prophet Muhammad-went through these stages. They gave their nations new life by leading them over the path of suffering and sacrifice. They taught love. They inculcated love of hard work, of sustained effort and incessant actions. It is this revolutionary spirit which breathes life into dead nations. This oft-demonstrated and unchanging divine law is in consonance with man's nature,

conscience and intellect. It is this law that the Ahmadiyya Community acknowledges.

As can be seen, the Ahmadiyya Muslim Community's concept of revival of religions is not a new-fangled philosophy born of human intellect. It IS derived from that continuous and unaltered historical process which is preserved most accurately and truly in the Holy Quran. It is founded on those eternal principles and truths which are the basis of every true religion. For instance, the Quran declares:

"There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasp- ed a strong handle which knows no breaking, And Allah is AII-Hearing, AII-Knowing." (Al-Baqarah, Verse: 257)

"Alas for My servants! there comes not a Messenger to them but they mock at him." (Yasin, Verse: 31)

"Surely Allah changes not the condition of a people until they change that which is in their heart." (Al-Ra'ad, Verse 12)

When the prophet Shu'aib was threatened by his people:

"We will drive thee out O Shu'aib, and the believers {that are) with thee, from our town or you shall have to return to our religion." he merely replied, "Even though we be unwilling? (Al-A'raf, Verse 89)

Noah's people, too, threatened him with stoning if he did not desist.

They said, "If thou desist not, O Noah, thou shalt surely be one of those who are stoned." (AI-Shuara, Verse 117) This treatment was not reserved for just a few prophets.

The Quran summarises people's attitude to the prophets in these words:

"And those who disbelieved said to their Messengers, 'We will surely expel you from our land unless you return to our religion." (Ibrahim, Verse: 14)

Abraham was punished for recanting from the religion of his forefathers and for voicing the truth. The chiefs vented their wrath by declaring:

"They said? "Burn him and help your gods, if at all you mean to do anything." (Al-Anbiya 21, Verse: 69)

Jesus Christ was nailed to the Cross because he disagreed with the Jewish Scribes over the interpretation of the Bible although he avowed openly:

"Think not that I have come to abolish the law, and the prophets; I have not come to abolish but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." (Mathew: Chapter 5, Verse: 17, 18)

May I remind you that the central difference between Jesus Christ and the Jewish scholars was on the interpretation of the verse "And Elijah went up by a whirlwind into heaven" (2 Kings; Chapter 2, Verse 11) .The scholars stuck to the literal and apparent meanings of the verse. They believed that Elijah would descend bodily from heaven before the advent of Christ. Jesus Christ, on the other hand, asserted that this was an allegory, that the language was symbolic and not literal. He declared that Zacharia's son John was the Elijah who was to descend from heaven. Jesus knew full well that John was born on earth and had certainly not descended from heaven.

In answer to the question 'Then why do the Scribes say that first Elijah must come", he replied: "Elijah does come and he is to restore all things; but I tell you that Elijah has already come, and they did know him, but did to him whatever they pleased. So also the son of man will suffer at their hands. Then the disciples understood that he was speaking to them of John the Baptist." (Mathew: Chapter 17, Verse 10-13)

Lastly and above all was the suffering of the Holy Prophet Muhammad (Peace be upon him). In his own words, 'No Prophet suffered as much as I did.'

Therefore, the history of religions teaches us that prophets have always been normal human beings. They do not descend from heaven like the heroes of some mythical tale. They have always suffered trials and tribulations. Their followers gain glory not through the toils of someone else but through their own sweat and blood.

New Testament Examined

Muhammad Ahmad Omar

It should be understood that New Testament is not the word of God, nor it is a revealed book. The Gospels were written very many years after the crucifixion. There was no record kept in written form. The early Christians were expecting Jesus to return to this world very soon to reward the believers and punish the guilty.

For the Son of man shall come in the glory of his father with his angels; and then he shall reward every man according to his work. Verily I say unto you, There be some standing here, which shall not taste death, till they see the Son of man coming in his kingdom. (Matthew 16: 27- 28)

They did not, therefore, bother to write down the sayings and teaching of Jesus. Moreover, most of them were uneducated and it was not possible for them to keep an accurate record in written form. When the expectations about the second coming of Jesus did not materialize, his followers thought of committing them to writing, but now they only had to rely on the vague and distorted memories of the people and the hearsay.

When reading the Christian scriptures, it is easy to forget that they were written around 50 years after Jesus' death, and at a time and place when 'historical facts' as we define them, were very often of little account. Histories were structured and modified according to what has been aptly termed 'the fitness of things'. If, according to some individual scribe, a great individual should have said or done something, then very little compunction was shown in putting those words into the hero's or heroine's mouth, or in changing the story to suit the current politically correct view. Equally, if it was felt that an event or quote embarrassed the currently fashionable line, it was almost invariably omitted. As even a cursory study of the results of scriptural scholarship will confirm, the New Testament is riddled with such inconsistencies and omissions.

(Keith Laidler, The Divine Deception, page 89).

Christians believe that disciples of Jesus, under the direct supervision of God wrote the Gospels. Therefore, the evidence presented in the Gospels is beyond a shadow of doubt and above reproach. The Church, concerning the authors of the Gospels, has proclaimed so many details that no one can dare to challenge the accuracy of the Gospels and authenticity of the writers.

If God is the author of Sacred Scriptures, the truth of Scriptures follows as a necessary consequence. Since all the judgments of the sacred writers are fortified by the divine light, they must necessarily be clothed with divine truth.

(New Catholic Encyclopaedia. The Catholic university of America, Washington, District of Columbia, page 384).

Luke in the opening lines of gospel declared:

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus.

(Luke 1: 1-3)

It is evident from this statement that Luke was not an eyewitness; neither was he one of the disciples. He produced only what he heard from other people. At the time when Jesus had ascended to heaven, Luke was not among those people who were present there. That is why he used the word them instead of us.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. (Luke 24: 50- 51)

It is important to remember that the Bible was not written by Jesus Christ or based on divine revelation. It was not even written by his disciples or based on his sayings and traditions. A large number of different manuscripts containing different version of the gospels were in circulation. About 325 years after crucifixion the council of Nicaea rejected a large number of books by majority vote and accepted the books in the present New Testament.

Emperor Constantine convened the Council of Nicaea in the year 325 AD, to deal with the controversies, and decide once for all what was going to be called Christianity. In this council, the whole of the Christian world was represented. This assembly of Bishops was held under his chairmanship to discuss and reach a consensus over the status of Jesus and the fundamentals of Christianity. The early Christians were forced to compromise some of the basic tenets of their faith in order to gain resources and freedom to propagate their religion, which alienated Christianity from its Jewish origin.

As a result Rome becomes the official centre of Christianity and Trinity was the accepted dogma. Digression from the Creed was not considered as a difference of opinion but as apostasy and deviation from the accepted faith. Some of the delegates, who voted in favour of the Creed under pressure, realized their mistake afterwards. Maris of Chalcedron, Eusebius of Nicomedia, and Theogonis of Nicaea expressed their gloom and despondency in a letter to Constantine.

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Jesus Christ was born into a Jewish family and was brought up in a Jewish environment, and Hebrew was his mother tongue. But today, not a single copy of the New Testament, in ancient Hebrew, is in existence. All the old copies of the New Testament are found in Greek.

It was finally in Rome where Christianity got its final form where 4 of the many gospels were chosen. The Christian Roman cult gradually overwhelmed all others and became the official Christianity and was sponsored by the emperor of Rome. All other books that were Christian but not authorized were considered heretic and were banned. These books, however, are just as reliable or unreliable as any of the gospels accepted by the Roman cult.

(The Diverse Roots of Christianity by NOVO E-mail Address: raqtal@hotmail.com).

Here we present some comments of the Christian Scholars on New Testament in its present form. Commenting on this Thomas Pain writes:

Be this as it may, they decided by vote which of the books out of the collection they had made, should be considered as the Word of God, and which should not. They rejected several: they voted others to be doubtful, such as the books called the Apocrypha; and those books which had a majority of votes, were voted to be the word of God. Had they voted otherwise, all the people since calling themselves Christian, had believed otherwise; for the belief of some comes from the vote of the others.

(The age of reason by Thomas Paine London, Watt and Co 1939)

A. N. Whitehead has remarked on the role of Constantine:

When the Western accepted Christianity, Caesar conquered, and the received text of western theology was edited by his lawyers... In the official formulation of the religion, it has assumed the trivial form of the mere attribution to the Jews and that they cherished a misconception about their Messiah but the deeper idolatry, of fashioning God in the image of the Egyptian, Persian and Roman imperial rulers, was retained. The Church gave unto God, the attributes which belonged exclusively to Caesar. (Process and Reality. Cambs. 1929)

Ian Wilson points out the implications on the future of Christianity and its philosophy. He commented:

....not a few people felt that something of the original Jesus and the spirit of his teaching has been fatally compromised.

He goes on to say: Merely to enumerate the ways in which the original concept of Jesus and his teachings were adulterated as a result of Constantine's action and the consequences of the Council of Nicaea would take a book in itself. (Jesus: The Evidence. Pan Books)

The matter did not end there. The changes in the text of the Bible were made in the name of improvement, and it is an ongoing process. Everybody claims their translation

to be correct and taken from the original text:

The narratives, partly false and partly true, pass from one writer to another and after a time begin to be treated as though they were above criticism. (The commenting on the Bible by Horn 1882 vol. 4, pt 2, chapter. 2)

The New Testament in the early times had no canonical authority, and alterations and additions were actually made where they seemed improvements.
(Encyclopaedia Biblica, vol. 4. p4980)

But transcribes, especially early transcribes, by no means aimed at the minute accuracy which is expected of a modern critical editor. Corrections were made in the interest of grammar or of style. Slight changes were adopted in order to remove difficulties, additions came in, especially from parallel narratives in the Gospels, citations from the old Testament were made more exact or more complete. That all this was done in perfect good faith, and simply because no strict conception of duty of a copyist existed, is especially clear from the almost entire absence of deliberate falsification of the Text in the interest of doctrinal controversy. It may suffice to mention, in addition to what has been already said, that glosses, or notes originally written on the margin very often ended by being taken into the text; and that the custom of reading the scriptures in public worship naturally brought in liturgical additions, such as the doxology of the Lord's prayer; while the commencement of an ecclesiastical lesson torn from its proper context had often to be supplemented by a few explanatory words, which soon came to be regarded as part of the original (Enc. Brit. 12th Edition, p 646)

Although the Bible itself does not make any such claim that God is its author, let us see if the Christian friends are justified in advancing such a claim. It has already been stated that if a text is not free of inconsistencies, it cannot be taken as a word of God. Any contradiction found in a religious book is a sure sign of human interference. When we examine the New Testament with this criterion in mind, we are surprised to note that it contains contradictions, which are difficult to resolve.

The genealogy according to Matthew from Abraham to Jesus are 40 generations, whereas, according to Luke there are 55 generations. For the benefit of the readers we are presenting both of the genealogies side by side. Matthew starts from Abraham and goes to Jesus, and Luke, however, starts from Jesus and goes back to Adam, son of God. We would only look at the generations from Abraham to Jesus.

S No	Genealogy according to Matthew	S No	Genealogy according to Luke
1	Abraham	1	Abraham
2	Isaac	2	Isaac
3	Jacob	3	Jacob
4	Judas	4	*Judah*
5	Phares	5	Phares
6	Esrom	6	Esrom
7	Aram	7	Aram
8	Aminadab	8	Aminadab
9	Naasson	9	Naasson
10	Salmon	10	Salmon
11	Booz	11	Booz
12	Obed	12	Obed
13	Jesse	13	Jesse
14	David	14	David
15	Solomon	15	*Nathan*
16	Roboam	16	*Mattatha*
17	Abia	17	*Menan*
18	Asa	18	*Melea*
19	Josaphat	19	*Eliakim*
20	Joram	20	*Jonan*
21	Ozias	21	*Joseph*
22	Joatham	22	*Judah*
23	Achaz	23	*Simeon*
24	Ezekias	24	*Levi*
25	Manasses	25	*Matthat*
26	Amon	26	*Jorim*
27	Josias	27	*Eliezer*
28	Jechonias	28	*Jose*
29	Salathiel	29	*Er*
30	Zorobabel	30	*Elmodam*
31	Abiud	31	*Cosam*
32	Eliakim	32	*Addi*
33	Azor	33	*Melchi*
34	Sadoc	34	*Neri*
35	Achim	35	*Salathiel*
36	Eliud	36	*Zorobabel*
37	Eleazar	37	*Rhesa*
38	Matthan	38	*Joanna*
39	Jacob	39	*Judah*
	***	40	*Joseph*
	***	41	*Semei*
	***	42	*Mattathias*
	***	43	*Maath*
	***	44	*Nagge*
	***	45	*Esli*
	***	46	*Naum*
	***	47	*Amos*
	***	48	*Mattathias*
	***	49	*Joseph*
	***	50	*Janna*
	***	51	*Melchi*
	***	52	*Levi*
	***	53	*Matthat*
	***	54	*Heli*
40	Joseph, husband of Mary, mother of Jesus	55	Joseph, husband of Mary, mother of Jesus

As one can see from the above two lists that the names do not match. Solomon, the son of David (Sr. No 15), who was a very famous and a great Emperor is not included in the list by Luke. Now we examine the text of the New Testament to see if there are any contradictions found in it.

Where did Jesus go after meeting John the Baptist?

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. (Matthew 4: 1)

And immediately the Spirit driveth him into the *wilderness. And he was there in the wilderness forty days, tempted of Satan: and was with the wild beasts; and the angels ministered unto him. (Mark 1: 12-13, also Luke 41-2)*

But according to John he went to Galilee. T*he day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.* (John 1: 43)

How many blind men Jesus met? *And as they departed from Jericho, a great multitude followed him. And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.* (Matthew 20: 29- 30)

According to Mark it was only one blind person. *And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on* me. Matthew 20: 29- 30)

From what place did Jesus ascend to heaven? *Luke tells us: And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.* (Luke 24: 50-51)

But in The Acts which is believed to be written by Luke, we read: *Which also said, Ye men of Galilee, Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount Olive, which is from Jerusalem a Sabbath day's journey.* (Acts 1: 11-12)

Who asked for a place in heaven? I*n Matthew we read: Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.* (Matthew 20: 20-21).

Mark, however, tells us that it were the sons of Zebedee who requested for a place to be granted to them in heaven: *And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.*(Mark 10: 35-37)

How was Jesus betrayed? *And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he: take him, and lead him away safely* (Mark 14: 44)

John gives us a different story: *Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them,Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.* (John 18: 3-5)

When did the fig tree wither away? *And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it. Let no fruit grow on thee henceforward for ever; And presently the fig tree withered away.*
(Matthew 21: 19)

And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.....And when even was come, he went out of the city. And in the morning, as they passed by, they saw the fig tree dried up from the roots. (Mark 11: 12-20)

According to Matthew (21: 19) the tree withered away immediately, whereas, according to Mark (11: 12- 20) when Jesus and his disciples passed by next morning, they saw that the tree was dried up from the roots.

Where did Jesus go to pray? T*hen cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he*

took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.
(Matthew 26: 36- 39)

And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. (Mark 14: 32-36)

And he came out, and went as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done. (Luke 22: 39- 42)

According to Matthew (26: 36- 39) and Mark (14: 32-36) Jesus went to a place called Gethsemane to pray. Luke (22: 39- 42), however reports that Jesus went to mount of Olives.

When was he crucified? *And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king! But they cried out, Away with him, away with him, crucify him, Pilate saith unto them, Shall I crucify your king? The chief priest answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two others with him, on either side one, and Jesus in the midst.* (John 19: 14- 18)

And it was the third hour, and they crucified him.
(Mark 15: 25)

The time of the crucifixion, according to Mark (15: 25) was the third hour, whereas, John (19: 14- 18) states that it was about the sixth hour when Pilate started the court proceedings to decide his fate. The crucifixion time has to be less than six hours, if we take John's statement to be correct and not the third hour as reported by Mark the time of the crucifixion can be no more than three hours.

Did he receive vinegar while he was on the cross? *They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he will not drink.*
(Matthew 27: 34)

Mark agrees with Matthew: And they gave him to drink wine mingled with myrrh: but he received it not. (Mark 15: 23)

John, however, tells us that Jesus did receive the vinegar: *Now there was set a vessel full of vinegar: and they filled a sponge with vinegar and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up the ghost.* *(John 19: 29-30)*

Did one or both thieves revile him? *He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth* (Matthew 27: 42- 44).

Let Christ the king of Israel descend now from the cross that we may see and believe. And they that were crucified with him reviled him (Mark 15: 32)

Matthew (27: 42- 44) and Mark (15: 32) reported that both the thieves reviled Jesus. Luke, on the other hand, tells us that it was only one thief and the other thief rebuked his fellow thief:

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? (Luke 23: 39-40)

Who came to the sepulchre and when? *Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bring the spices which they had prepared, and certain others with them.* (Luke 24:1)

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. (Luke 24: 10)

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. (Matthew 28: 1)

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. (Mark 16: 1-2)

THE first day of the week cometh Mary Magdalene early, *when it was yet dark*, unto the sepulchre, and seeth the stone taken away from the sepulchre. (John 20: 1)

All four writers agree only on the day, otherwise they differ on time as well as who visited the tomb. According to Luke more than four women visited the sepulchre. Luke mentions among others the name of a woman Joanna. Mark agrees with Luke only on two names and mentions a new name i.e. Salome, and limits the number of visitors to only three. Matthew mentions only two women who visited the tomb, but according to John only one person visited the tomb.

How many people were inside the sepulchre? *And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.* (Mark 16: 5)

And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.
(Luke 24: 2-4)

Mark and Luke both agree that the angel(s) was inside the sepulchre although they disagree on number. Matthew on the other hand reports that only one angel was sitting on the stone outside the grave after he rolled it away from the door of the sepulchre:

And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. (Matthew 28: 2)

Who gave the message to the ladies? According to Matthew, it was Jesus himself who spoke to the women and sent the message to his brethren. *Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.* (Matthew 28:10)

According to Mark, one young man, was sitting inside the sepulchre, gave them the message for the disciples:

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

(Mark 16: 5- 7)

According to Luke, two angels inside the sepulchre spoke to the women. They simply told them that Jesus was not there, but gave no message for the disciples.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. (Luke 24: 4- 6)

Where did Jesus go after he was risen? *Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.*

(Matthew 28:10)

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

(Mark 16: 5-7)

Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your father; and to my God, and your God. (John 20: 17)

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

And we indeed justify; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

(Luke 23: 39- 43)

It should be noted that according to Matthew Jesus himself gave the message to convey to his brethren to meet him in Galilee, whereas, according to Mark message was for the disciples and Peter and was given by someone sitting inside the sepulchre. John, however, reports a different message altogether. According to him the message to his brethren was, I ascend unto my Father, and your father; and to my God, and your God. If he goes to Galilee, he cannot keep his promise he made to the robber who was crucified with him, Verily I say unto thee, To day shalt thou be with me in paradise, (Luke 23: 43) and if he ascends to heaven, he cannot meet his brethren and disciples.

What was their reaction when the disciples heard the news? *And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.* (Luke 24: 11-12)

And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

(Mark 16: 10- 11)

Matthew tells us a different story altogether. Before the women could deliver the message, Jesus met his disciples:

And they departed quickly from sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail, And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. (Matthew 28: 8-10)

Who carried the cross? *And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear the cross.*

(Matthew 27: 32, also Mark 15: 21 and Luke 23:36)

John, on the contrary, reports that Jesus himself carried his cross.

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.

(John 19: 16-17)

Where was he crucified? *Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.* (John 19: 16-17, also Mark 15: 22 and Matthew 27: 33)

Matthew, Mark and John name the place where Jesus was crucified as Golgotha. Luke on the contrary says that the place where he was crucified was called Calvary.

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left (Luke 23: 33)

What title was written on the cross? *And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.* (Matthew 27: 37)

And the superscription of his accusation was written over, THE KING OF THE JEWS. (Mark 15: 26)

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS (Luke 23: 38)

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. (John 19: 19)

The four gospel writers do not agree even on a small script which was put on the cross at the time of crucifixion.

How did Judas die? *And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.* (Matthew 27: 5)

Now this man purchased a field with the reward of iniquity: and falling headlong, he burst sunder in the midst, and all his bowels gushed out. (The Acts 1: 18)

The other three gospel writers have nothing to say about it. Matthew reports that Judas hanged himself, whereas, in The Acts reason of his death is stated as falling

headlong, he burst asunder in the midst, and all his bowels gushed out.

How did he give up the ghost? Jesus, when he had cried again with a loud voice, yielded up the ghost.
(Matthew 27: 50)

And Jesus cried with a loud voice, and gave up the ghost.
(Mark 15: 37)

And when Jesus had cried with a loud voice, he said, Father, into thy hand I commend my spirit: and having said thus, he gave up the ghost.

(Luke 23: 46)

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost (John 19: 29-30)

These four accounts do not match. According to Luke, Jesus cried with a loud voice and uttered these words Father, into thy hands I commend my spirit before he gave up the ghost. Matthew and Mark only mentioned cried with loud voice but did not report Jesus saying any thing before he gave up the ghost. Matthew says that Jesus cried more than once, whereas, Mark reported it only once. John gave a different account altogether. According to him when Jesus received the vinegar, he said it is finished and he bowed his head and gave up the ghost.

Who was present at the time of burial? *And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre*
(Matthew 27: 61)

And Mary Magdalene and Mary the mother of Joses beheld where he was laid.
(Mark 15: 47)

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. (Luke 23: 55)

Matthew reports that Mary Magdalene and the other Mary was present at the time of burial. Mark says it were Mary Magdalene and Mary the mother of Joses, (this is probably Jesus, misspelled). May be the other Mary mentioned by Matthew was the mother of Jesus. Luke does not mention any name, and tells us about a woman which came with him from Galilee.

Works v faith? Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
(Galatians 2: 16)

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?
(James 2: 14)

This great conflict of opinion between Paul and James is contradictory to each other and cannot be easily resolved. If one is true the other must be wrong.

These are but a few examples we have presented here from the New Testament. It is not possible for a student of the Bible to remain unaware of these contradictions and inconsistencies found in the Bible, particularly the Christian priests who spend a major part of their lives in Biblical studies. If they do not take any notice of these contradictions, it would mean that the ignorance is deliberate. It is stated in Revelation, the last book of the New Testament that anybody who would add to or remove any words from this book would incur punishment. Even this warning has not stopped people interfering with the text of the Bible.

For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.
(Revelation 22: 18- 19)

It is quite obvious that the followers of the Bible are responsible for these changes. Nobody else would have any reason to make any changes in their religious book. There are also many other problems which are not possible to resolve. We are going to address them one by one.

(1) When Jesus was born; three wise men from the East saw his star and came to find out where the baby Jesus was and pay their respects. King Herod inquired from the chief priests and scribes where Christ was due to be born. He was told that the birth of Christ was expected in

the region of Bethlehem. The king told these three wise men to go to Bethlehem, find out where Jesus was born, and inform him, so that he could also go there and pay his respect:

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
(Matthew 2: 9)

Obviously, the writer of this verse had no idea what the size of the star was. Otherwise, he would never have written these words. God, who created the stars, knew the enormity of their sizes and the absurdity of this idea could not have inspired these words that the star went before them, till it came and stood over where the young child was.

(2) And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.
(Matthew 2: 23).

Or have ye not read in the law, how that on the sabath days the priests in the temple profane the sabath, and are blameless? (Matthew 12: 5)

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
(John 7: 37- 38)

For the scripture saith, Whosoever believeth on him shall not be ashamed.
(Romans 10: 11)

For as yet they knew not the scripture, that he must rise again from the dead.
(John 20: 9)

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. (John 17: 12)

I have shewed you all things, how that so labouring ye ought to support the week, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (The Acts 20: 35)

There are no references to the above verses to be found anywhere in the scriptures.

(3) And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.
(Matthew19: 28)

There are couple of questions that come to the reader's mind which need to be resolved.

(a) When Jesus was addressing his apostles, Judas was among them, who at a later stage betrayed him and sold him to his enemies for thirty pieces of silver. (See Matthew 26: 14-15)

(b) At the time when Jesus was preaching in Jerusalem, only two tribes of Israelites were living there. How could the other ten tribes be judged without them receiving the message? The Church is quiet about the whereabouts of those ten tribes.

(4) And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease (Matthew 10: 1)

Judas was included in these twelve. He could not cast out the unclean spirit from his own self, and betrayed Jesus to his enemies. How was he expected to cast out unclean spirits from other people? The later events show that all the disciples were unable to cast out the unclean spirits and heal the sick.

And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is my only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

(Luke 9: 38-41)

It makes one wonder what kind of power was given to the disciples? How can those people be taken as virtuous and pious about whom Jesus made such remarks as faithless and perverse generation?

(5) While speaking to his disciples Jesus said: He answered and said unto them, Because it is given unto you

to know the mysteries of the kingdom of heaven, but to them it is not given. (Matthew 13: 11)

Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding?

(Matthew 15: 15-16)

It is rather perplexing to note that Jesus gave the power to his disciples to cast out unclean spirits and heal all kind of diseases and were also given the knowledge of the mysteries of the KINGDOM OF HEAVEN, and yet they were without understanding. The Gospel writers do not indicate that the disciples ever did show any understanding.

(6) And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matthew 16: 18-19)

The next moment Jesus spoke to the same Peter: But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

(Matthew 16: 23. Also Mark 8: 33)

This is the same Peter who denied him three times when Jesus was arrested, deserted him when he was put on the cross and went to gentiles against his clear injunctions to confine the preaching to the Israelites. Jesus said to his disciples, If ye love me, keep my commandments.

(John 14: 15).

Peter indicated with his behaviour that he had no love for Jesus.